overwhelmed Wang Mang. An old and disappointed man, in A.D. 23 he was killed in his capital, Ch'angan, and his dynasty and his innovations crumbled. He was not forgotten, however, and, although his memory was execrated by the orthodox, his bold and sweeping experiments had a lasting influence on Chinese thinkers.

THE LATER OR EASTERN HAN DYNASTY

The Liu family, as we have said, led the armies which made an end of Wang Mang, and, quite naturally, one of the most vigorous of their number placed himself on the throne. Naturally, too, the name of Han was continued. However, the capital was moved eastward, to Loyang, in the present province of Honan, and from this point the dynasty is denominated by historians the Eastern, or Later Han (in Chinese *Tung Han* or *Hou Han).*

The first of the Later Han, known as Kuang Wu Ti, spent much of his reign in restoring internal order to the Empire and in reasserting the authority of the Chinese over the outlying, tributary states. The bandits, especially the Red Eyebrows, who had sprung up during the later years of Wang Mang, gave him much trouble. However, he proved himself equal to the task. In his reign of more than thirty years he brought back to the Middle Kingdom a measure of domestic peace and made the Chinese name once more feared abroad. The former possessions of the Ch'in and the Han in the delta of the Red River and along the coast of what is now Annam were reconquered by the general Ma Yuan. This region, which previously had been permitted to retain its old customs, was now sinicized. The native *mores* were gradually but surely eradicated, schools of the

Chinese type were founded, and Chinese letters and social and political rites and institutions became dominant. The cultural transformation and administrative unity under the Later Han prepared the way for the future Annamite state and civilization. In the Northwest and in what is now the New Dominion Kuang Wu Ti began the process of reestablishing Chinese suzerainty. He retained the administrative organization of the Western Han, and, indeed, this persisted until the later years of the dynasty. Like several others of his line, moreover, Kuang Wu Ti was not only a warrier, but a patron of Confucian culture. A man of education, he enjoyed surround-